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ANSARUDDIN

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BAITUL AHAD MOSQUE, JAPAN





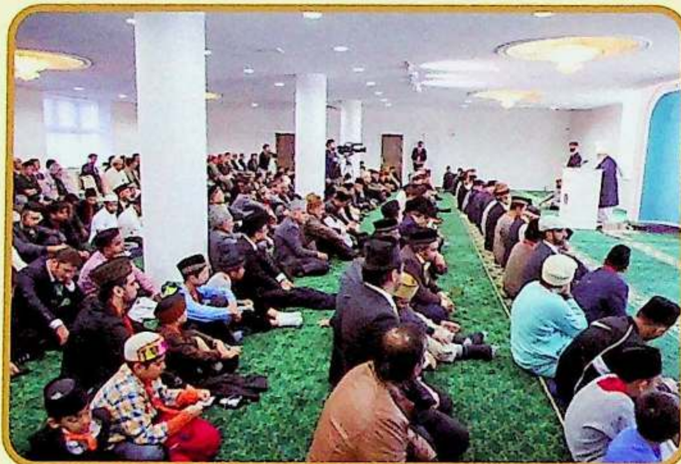


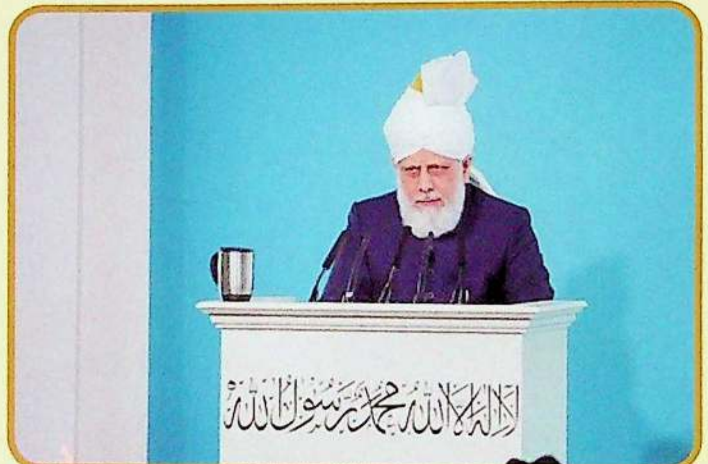


Inauguration of Baitul Ahad Mosque, Japan



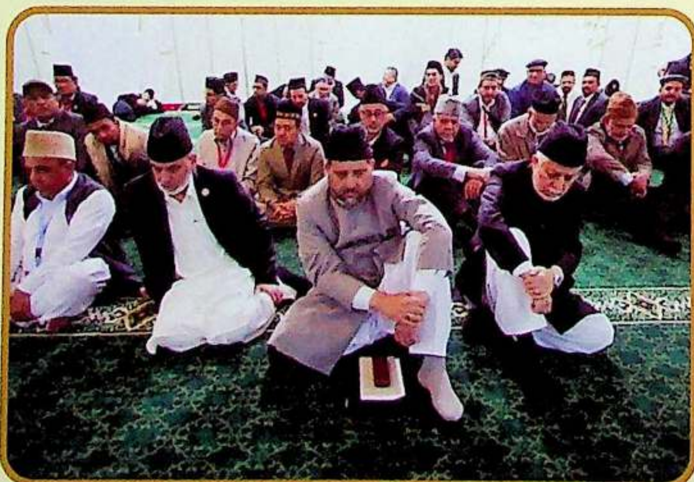














ANSARUDDIN

بســـمِ اللّٰہِ الرَّحمٰنِ الرَّحِیمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

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EDITORIAL BOARD

Published by:
Majlis Ansarullah UK
Baitul Futuh Mosque, 181 London Road,
Morden, Surrey SM4 5PT
Tel: 020 8874 6630 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH AND SUBSEQUENTLY READ THE FRIDAY SERMONS BY HUZUR ایدہ اللہ تعالیٰ بنصرہ العزیز BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH

Dars-ul Qur'an

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

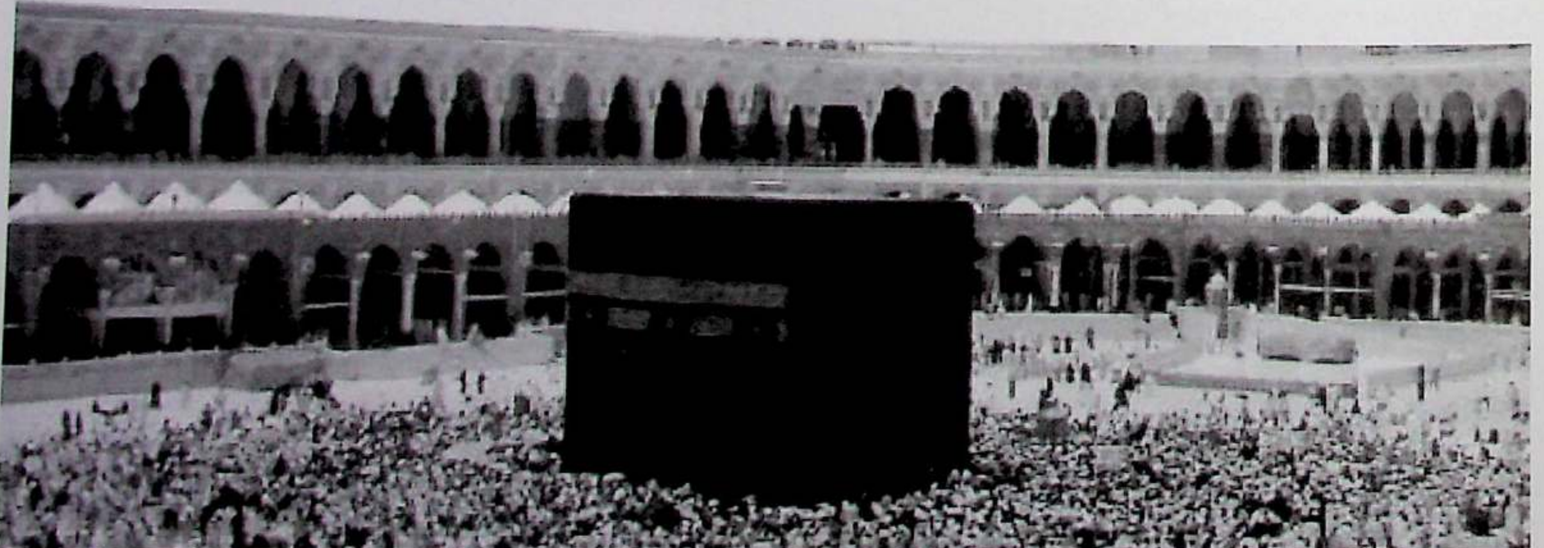
"Of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire" *(Al-Baqarah 202)*

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only. They (1) seek the good things of this world, and (2) seek the good things of the next world, and (3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning. It may be noted that here, unlike the preceding verse, God uses the word "Hassana" (good) with this words "Fid-dunya" (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements, and, the Holy Prophet is reported to have used this prayer very often (Muslim) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has an other significance. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic words "Hasnatun Fil Duniya" do not mean "good things of this world" but simply "good in this world." In this case Alnar or "the fire" would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought "good in this world."

The Promised Messiah also admonished that this verse should be frequently recited in the last Rakooh of every prayer.

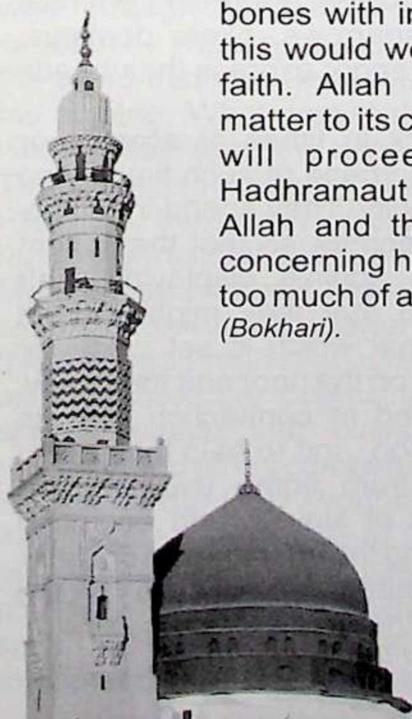


Dars-ul-Hadith

ON STEADFASTNESS AND RIGHTEOUSNESS

Hadhrat Ata ibn Abi Rabah *Allah be pleased with him* relates that ibn Abbas said to him: Shall I show you a woman from among the dwellers of Paradise? He said: Certainly, Ibn Abbas then pointed to an ebony coloured woman and said: This woman came to the Holy Prophet *peace and blessings of Allah be on him* and said: "Messenger of Allah, I suffer from epilepsy and when I have a fit my body is exposed. Please pray to Allah for me". He said: "If you choose to be steadfast under this affliction, you will gain Paradise, but if you so wish I shall pray that Allah may heal you". She said: "I shall be steadfast, but please pray that my body may not be exposed". He prayed accordingly.
(Bokhari and Muslim).

Hadhrat Khubaib ibn Arat *Allah be pleased with him* relates: We complained to the Holy Prophet *peace and blessings of Allah be on him* of the increasing persecution inflicted upon us by the disbelievers of Mecca. He was reclining in the shade of the Ka'aba, having made a pillow of his cloak. We submitted: "Why do you not supplicate for help for us? Why do you not pray for us?" He made answer: "From among those who have gone before you a man would be caught and held in a pit dug for him in the earth and he would then be sawn in two with a saw placed over his head, or his flesh would be combed away from his bones with iron combs but none of this would wean him away from his faith. Allah will surely bring this matter to its consummation till a rider will proceed from Sana'a to Hadhramaut fearing nothing save Allah and the hazard of the wolf concerning his sheep. But you are in too much of a hurry".
(Bokhari).



Hadhrat Anas *Allah be pleased with him* relates that the Holy Prophet *peace and blessings of Allah be on him* said: "When Allah decrees good for a servant of His, He afflicts him quickly in this world, and if He decrees evil from him He does not hasten to call him to account for his sins in this world but takes him to task on the Day of Judgment". He also said: "High reward is for high endeavour; and when Allah, the Exalted, loves a people, he puts them to trial. Then for him who accepts the affliction cheerfully is His pleasure, and for him who evades or shirks it is His wrath."
(Tirmidhi)

Hadhrat Abu Hurairah *Allah be pleased with him* relates that the Holy Prophet *peace and blessings of Allah be on him* said: "A believer male or female continues to be tried in respect of self, children, and property till he or she faces Allah, the Exalted, in a state in which all his or her sins have been wiped out."
(Tirmidhi)

Hadhrat Ibn Mas'ud *Allah be pleased with him* relates that the Holy Prophet *peace and blessings of Allah be on him* said: "After I am gone you will experience discrimination and will observe things that you will disapprove". Someone asked: "Messenger of Allah, what do you command us we should do in such case?" He said: "Discharge your obligations and supplicate Allah for your rights".
(Bokhari and Muslim)

Hadhrat Usyad Ibn Huzair *Allah be pleased with him* relates that a person among the Helpers said to the Holy Prophet *peace and blessings of Allah be on him*: "Will you not appoint me to public office as you have appointed to so and so?" He replied: "You will experience discrimination after I am gone, but be steadfast till you meet me in Paradise".
(Bokhari and Muslim)

Hadhrat Abdullah Ibn Abi Aufa *Allah be pleased with him* relates that the Holy Prophet *peace and blessings of Allah be on him* was on a campaign and while waiting for the sun to decline he stood up and addressed his companions: "Do not desire fighting and keep supplicating Allah for security. But when you are confronted with the enemy be steadfast and remember that Paradise is under the shade of the swords". Then he supplicated: "Allah, Revealer of the Book, Driver of Clouds, Vanquisher of Hosts, vanquish them and help us overcome them".
(Bokhari and Muslim)



Writings of the Promised Messiah^as

People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Buddhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And, it is the God of Heaven who revealed to me that ultimately it will be religion of Islam which will conquer the hearts of people.

(Braheen-e-Ahmadiyya: Roohani Khazain, Vol.21, p427)

I declare with full confidence and steadfastness that I am in the right and that with the grace of Allah, I will emerge victorious in this struggle. As far as I can observe with my far-reaching sight, I see the entire world ultimately covered by the advancing step of my truth. The time is near at hand before I shall gain a resounding victory. It is so because another voice speaks in support of what I speak and there is another Hand which operates to strengthen my hand. This is not perceived by the world but I see it. In me vibrates the voice of a heavenly spirit which instills each word I speak with life. There is commotion and upsurge in heaven which was fashioned out of a handful of dust, a puppet figure whose movements are manipulated from on high. All those upon whom the door of repentance is not yet closed will soon see that I am not of my own accord. Can they be seeing with eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call.

(Izalah Auham: Roohani Khazain Vol. 3, p 403

Rest assured that this is a tree planted by the Hand of God. He will never permit it to go to waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have been remained.

(Anjam-e Atham: Roohani Khazain Vol 11, p64)

That is, O ye who believe, spend by way of generosity or benevolence or charity such of your wealth as you have acquired lawfully, that is to say, no part of which has been acquired through theft or bribery or dishonesty or embezzlement or wrongdoing. Do not select for charity out of it that which is useless or unclean.

The truly virtuous shall drink of a cup tempered with camphor. The reference to camphor means that their hearts will be cleansed of all the burning desires and impure urges of the world. The root of the Arabic word for camphor connotes suppression, or covering up, which means that their illicit emotions will be suppressed and they will become pure-hearted and will enjoy the coolness of understanding. Then it is said that they will drink from a spring which they shall cause to gush forth from the earth through their efforts. This indicates a deep mystery of the philosophy of paradise. Let him who has understanding understand it.

The truly virtuous are in the habit of spending their wealth out of love of God on their kindred and on the upbringing and training of orphans and in making provision for the poor and for providing comfort for travellers and for those who ask and for procuring the freedom of slaves and discharging the burdens of those who are in debt.

They are neither extravagant nor niggardly but keep a balance between the two. They join together that which Allah has bidden to be joined, and fear their Lord. In their wealth those who ask and those who are unable to ask have a right. By those who are unable to ask are meant animals such as dogs, cats, sparrows, oxen, donkeys, goats and others that cannot express their needs in words.

They do not hold back in times of scarcity or famine, but continue to spend at such times also according to their capacity. They spend in charity secretly and openly; secretly, so that they might safeguard themselves against displaying their charity and openly, so that they might set an example for others. That which is set aside for charity should be spent on the poor and the needy, and on those employed in connection with its collection and distribution, and to help those who have to be rescued from some evil, and on procuring the freedom of slaves, and on those burdened with debts and the afflicted and on other purposes which are purely for the sake of God and on those striving in the cause of Allah.

(70-74 The Philosophy of the Teachings of Islam)

EXEMPLARY COMPASSION OF THE HOLY PROPHET ﷺ



Friday Sermon By Hadhrat Khalifatul Masih V at Baitul Futuh Mosque 23-2-2007

After Sura Fatiha, Hadhrat Khalifatul Masih V *May Allah be his Helper* recited verse 128 of Chapter 9, Sura Al-Taubah.

Then Huzur *May Allah be his Helper* stated: Allah the Exalted, as we know, manifests Himself upon us through His attributes. He also says to His servants that they should colour themselves in His colours and reflect His attributes. Only then will they be deserving of being called His real servants. There is no doubt, that the most perfect example of this commandment of Allah is not to be seen anywhere except in the person of the Holy Prophet *peace and blessings of Allah be on him*. He is that beloved of Allah from whose light many were blessed in the past, many are being blessed today, and many more will be blessed till the end of time, God Willing.

The Promised Messiah *peace be upon him* has described the blessed personage of the Holy Prophet *peace and blessings of Allah be on him* in these words, "That man who in his person, his attributes, his words, his deeds, his spirituality and his holy faculties set an example of perfection in knowledge, action, sincerity, and steadfastness and was called the perfect man. That man who was the most perfect man, who was the most perfect prophet, who came with perfect blessings, who through spiritual revival and resurrection caused the first day of Judgment in this world, and the world that was dead found a new life through his coming. What was that day of Judgment? It was the day when the dead were given a new life. That blessed prophet was the Seal of the Prophets, the leader of the pure, the last of the messengers, the pride of the prophets Hadhrat Muhammad Mustafa, *peace and blessings of Allah be on him*. O` our Lord! shower such blessings upon this beloved prophet of ours as you have not sent on any since the beginning of time. May Allah shower peace and blessings upon him, his progeny, and all his companions."

So, this is our Holy Prophet *peace and blessings of Allah be on him* who, due to the love of Allah, truly manifested Allah's attributes in himself. At another place the Promised Messiah *peace be upon him* says, "He loved God to the extreme and he was extremely compassionate towards fellow human beings." It was due to his intense love for Allah that he loved God's creatures. He could not bear to see them in pain. God treats His servants under the divine attributes of Grace and Mercy. How can it be that the person whose sole purpose, whose every action and inaction was to win the pleasure of Allah, would not treat God's creatures in the same manner as God would. His compassion, mercy, and love for God's creatures were so intense that Allah has recorded them in the Holy Quran in the verse that I have recited at the beginning. The translation of this verse is:

"Surely, a Messenger has come unto you from among yourselves; grievous to him is it that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful." *(9:128)*

So, this is the example of our beloved Prophet *peace and blessings of Allah be on him* and his feelings for the betterment of humanity. That beloved Messenger *peace and blessings of Allah be on him* feels intense pain to see you suffer, or the punishment you will bear as a result of disobedience of God's commandments.

This verse reflects his feelings for both the believers and non-believers. We see from his life that he and his companions had to bear extremes of pain and suffering at the hands of his enemies. Women's legs would be tied to two camels that would be made to run in opposite directions thereby tearing apart their bodies. He himself was tortured. He, along with his followers, was isolated in a desolate valley for two and a half years. Even then, he wished well for them. He used to pray that Allah may guide them to the right path so that they may be saved from the wrath of Allah. When he fought, it was only to defend him-self. The thought of revenge never ever even crossed his mind. He was so restless to save them that he was ready to lay down his own life.

It is stated in the Holy Quran that when Allah directed him to warn the nonbelievers, idolaters, and those who held the belief that God has a son that if they do not desist then there is a severe punishment that awaits them, this mercy for both the worlds is extremely perturbed. He cried in pain and prayed to Allah to guide them to the right path.

He conveyed God's message to them and asked them why are they bent upon destroying their present and hereafter? Why are they running blindly towards the fire of hell? He reaches such a state that Allah says in the Holy Quran:

"So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not this Discourse." *(18:7)*

So, it was the intense feeling of mercy due to which he would grieve so much for the non-believers in order to save them that caused him-self to reach a point near death. Tell me if there is anyone today who worries so much to save their own children's life as much as he did for those people to whom his only relation was that they were the creatures of his beloved God, and that he may be able to discharge his duty of saving humanity from the clutches of Satan for which he was appointed. This was his only purpose.

How desirous of the welfare of believers was he? It is also apparent from the verse I recited at the beginning. He would be overjoyed to see the believers. He would guide them in various ways and means of gaining the love and nearness of Allah. I shall give a few examples from the Hadith. He was always anxious that his followers should remain wrapped up in the mercy of God. Hadhrat Abu Bakr *Allah be pleased with him* narrates that he submitted to the Holy Prophet: "teach me a prayer that I should supplicate in my Salat." He said, "you should say 'O' Allah! Certainly I wronged my soul and there is none besides you who can forgive, you grant me forgiveness and have mercy on me. No doubt you are the Ghafoor (most forgiving) and Rahim (Most merciful)."

In another Hadith, it is narrated by Hadhrat Abu Huraira *Allah be pleased with him* that the Holy Prophet *peace and blessings of Allah be on him* said, " When one of you remains at his place after saying the Salat, provided he doesn't do anything undesirable, the angels pray for him: 'O' Allah! Forgive him. O'Allah! Have mercy on him.'"

This is also to induce people to come for Salat; to ask Allah for His forgiveness and mercy; to become able to obtain as much of Allah's love as possible. So look at his extreme desire to be merciful to the believers. It is reported in a narration by Hadhrat Abu Huraira *Allah be pleased with him* that he heard the Holy Prophet *peace and blessings of Allah be on him* saying: "O' Allah, If I said some harsh words to a believer, you make it means for him to become nearer to you." That is, "My harshness should become an excuse for Your forgiveness for him."

He was kind and merciful to them to this extent. If by error or by intention, he had shown anger for some reason, that person should not receive punishment for it. Instead, it should become an excuse for mercy for him.

Thus, this is our Prophet *peace and blessings of Allah be on him* who is compassionate and merciful. Allah has given him the name of 'Rauf' (compassionate) and 'Rahim' (merciful). He is anxious to increase spirituality of his own people and he is anxious to save others also from divine chastisement. In this context, Promised Messiah *peace be upon him* relates, "Affinity and resolve are granted to a person when he comes under the canopy of God and he becomes "Zillallah" the "reflection of God". And then he finds an urge in him for the welfare of His creation.

Our noble prophet, in his rank, was ahead of all other prophets. He could not bear the sight of suffering of God's creation. Therefore, Allah the Exalted says, that is "this prophet cannot bear the sight of your suffering. It is very hard on him. And he is always anxious to see that you receive extra-ordinary benefits." Then he says, "Guidance of Quran teaches us to love the Righteous and Noble; and to show kindness to the non-believers and impious" (Fasiqoon). Allah the Exalted says: "That is "O' Non-believers! This prophet is so kind that he cannot bear the sight of your grief. And he is extremely desirous that you should escape these calamities." Thus his desire to save even the non-believers was so great that their failure to believe, in their sympathy, agonised his soul. Therefore he is the "perfect man" whose comparable we don't find anywhere.

These days, every so often in the West, sometimes in this country or in another, by using different means of propaganda against Islam and the Holy Prophet, attempt is made to tarnish his stature. In the last few days, a Member of Parliament from Holland made imprudent remarks, in which he used extremely derogatory and cruel words about the Holy Prophet, Islamic teachings, and the Quran. With the grace of Allah, Jamaat responds to such incidents in any country where such statements are made against Islam or the Founder of Islam. I also told the Holland Jamaat Members to write about it in newspapers l, to remove this erroneous impression from the minds of the public and to help create the true and beautiful image of Islam in them.

In reality, it is only Islam that presents the real and true concept of God in this day and age. If these people say such things about I slam and the Holy

Prophet *peace and blessings of Allah be on him* due to ignorance and lack of knowledge, then you need to tell them what the beautiful teachings of Islam are, what the great examples the Holy Prophet *peace and blessings of Allah be on him* set in every sphere of life are, and how the heart of the Holy Prophet *peace and blessings of Allah be on him* was filled with mercy for all of God's creation, so that their minds are cleansed. But if their hearts are filled with hatred and spite and they are not willing to listen to anything reasonable, then you will have made your argument against them.

In any case, it is a huge task that every Ahmadi has to perform. As far as this Member of Parliament of Holland is concerned, it seems that his heart has extreme hatred and spite towards Islam, the Holy Prophet, the Quran and all Muslims. He expressed it a few days ago in an interview. His name is Geert Wilders. He was born in a Catholic family, but now according to the reports received, he doesn't have much to do with religion. These kind of people who don't find peace in their religion and can't understand God, so obviously they can't reach Him, start to defile Islam and accuse it.

In any case, this person has a longstanding record of criticizing Islamic teachings. When the crisis (about the newspaper article) developed in Holland initially, he was at the forefront of it at that time too.

Outwardly, he is indifferent to religion, but because of his hatred for Islam, according to the interview, he considers Christianity and Judaism to be better than Islam. He may hold that opinion but if he has any sense he should realize that, in this period when the Western Countries claim to be civilized and this person claims also that he is learned and is also the Member of Parliament, they have no right to be derogatory against other religions. Due to the individual acts of some people, he does not get the right to say such things about Quran and the Holy Prophet *peace and blessings of Allah be on him* that no fair minded and sane person would say anyway. For example, he says about the Holy Prophet *peace and blessings of Allah be on him*, that if he was in Holland at this time, he would have expelled him from the country for being a terrorist (God Forbid). What power do you have to expel? You are, God willing, going to see the time when you will find a majority of followers of Muhammad *peace and blessings of Allah be on him* everywhere.

From the time of the Holy Prophet's claim up until now, what efforts have not been made by his opponents? Have they succeeded? In the world today everywhere, in every country, weather the Muslims are in small numbers or large, 5 times every day, with a loud voice, if the name of any prophet is called out, it is the name of this person (Muhammad) "the mercy for all ages." Whose heart was, despite all the efforts and mean tactics of his opponents, full of compassion always, all the time, for everyone merely because of them being humankind? Then he says that the commandments of Quran are such that (God Forbid)) half of the Quran should be ripped off. One should ask this person that in practice you are irreligious but the religions that you regard as better than Islam, you should compare their teachings with Islam with the eye of your mind. Rid your eye of the prejudice and then see the comparison. And if you still do not comprehend, then understand it from us, because imbeciles cannot comprehend this teaching. Holy Quran makes the assertion that you should cleanse your hearts and your minds and then you will understand it. Otherwise many imbeciles have passed before you, who continued to criticize it. There was one who was regarded "Abdul Hakam," father of wisdom, who was, for not understanding Quran, named "Abu Jahl" the "father of stupidity." And the servants of this prophet, who lacked wisdom and knowledge in the eyes of the world, because of their understanding of this Quran, became able to spread knowledge and wisdom to all.

Therefore we, for the sake of giving you the opportunity to understand, with regard to the kind and compassionate being of the Holy Prophet *peace and blessings of Allah be on him*, like to point this out to you, because he was ever anxious to save even people like you from the torment of fire. Read his words with attention and deliberation. Study them, analyse them and understand them. And if you do not comprehend, ask us for explanations and save yourself from that agonizing punishment that Allah, the exalted, has prepared for such people. It is destined for those who exceed all bounds. May these people who say such things take heed and understand. But it is also a big responsibility for Ahmadis that they should show to them the picture of every beautiful moment of the life of this kind and merciful Prophet *peace and blessings of Allah be on him*.

These people say that he *peace and blessings of Allah be on him*, who was recognized by Allah, the exalted, as kind and compassionate, gave the teaching of terrorism. Explain to them that in wars, how kind, humane, and merciful a treatment of women, children, and elderly is vouchsafed in

Islam. And tell them what the instructions are for kind treatment of even prisoners of war. Even at the expense of personal hardship, there was kindness and mercy for the prisoners of war. Those prisoners of war, who had participated in the war to kill Muslims, there is such a kind and compassionate treatment that they are being fed nicely even when the captors are hungry or eating bare minimum. Those who accuse this example of mercy today, should tell us about the instance when atomic bombs were dropped on two cities in Japan. The entire populace of those cities was burnt alive, young and old, women and infirm, all of them were reduced to ashes in a single moment. Even the survivors of the adjoining areas have continued to suffer for years and even up till now, are afflicted by many terrible illnesses. Babies are born defective. Are these the high morals that are practiced by those who call themselves "peace loving" and "peace-promoting." Whatever is happening in Iraq, what do these people call that? You should a remember that despite all these excesses, the God of Islam, brought down a teaching on his dear Prophet *peace and blessings of Allah be on him*, who was forgiving and merciful for everyone, that teaching is in the form of the Quran before us. It is such a beautiful teaching that if they have any sense they would see it as such.

I do not want to go into details, but I shall mention one verse. Allah the Exalted says, and He has made provision for forgiveness of even such sinners: "Except the one who repents and believes and does good things, these are the people whose faults Allah will replace with virtues. And Allah is Most Forgiving, Ever Merciful." *(25:71)*

Instead of tormenting the Muslims, they should ask for forgiveness for their own sins; and seek the goodness and virtues that they possess themselves. Instead of disgracing the beloved of Allah, they should get involved in self-introspection.

Today, in the West, the reason for the widespread immorality is the lack of self-reflection by the masses. The reason for the decline in our domestic peace and harmony lies in the fact that we do not repent our sins before God Almighty. Allah Almighty has provided you with the opportunity to recognize your God even now and to keep away from disgracing and defaming His dear ones and to call upon the compassion of the Merciful God to forgive your sins.

I reiterate to the Ahmadis to adhere to the teachings of Islam and explain to these mindless people or at least to those who are influenced by this group and those who do not give any attention to the defamation focused towards the dear ones of God, that if you do not abstain from these (evil) actions, then there is no assurance that you will persist as a nation or as a country. Therefore, if you wish to live on, then stop attacking this Benefactor of humanity and the dear Messenger of God Almighty, Prophet Muhammad *peace and blessings of Allah be on him* and cultivate your relation with him, and even if you do not wish to have any relation with him, plain goodness demands that you refrain from these verbal attacks.

Apart from wars, the world is headed towards disaster owing to climatic catastrophes as well. Holland is one such nation where Shirk (associating partners with God) is rampant because the people claim that God created the rest of the world, whereas we (the people) created Holland. These people have completely lost their minds due to the mere fact that they have extracted a piece of land that was submerged under the sea, and they do not understand that a large party of the land still lies below the sea-level. Even mountain ranges cannot withstand the storms and catastrophes that come as punishment from God. Therefore, within this context, the responsibility of bringing these people and people around the world closer to God lies with an Ahmadi. You must understand your responsibility and out of sheer mercy, adopt the ways practiced by the Holy Prophet *peace and blessings of Allah be on him* and be concerned for the salvation of humanity. Make the world recognize God.

God says: "It is those who will be forgiven who repent, those who believe and do good deeds while remaining steadfast in their belief." Deliver this message to the masses; otherwise, as I have stated earlier, the world is inviting the wrath of God by directing cruel attacks on His beloved. In this era, the Promised Messiah *peace be upon him* has claimed the occurrence of terrestrial and celestial calamities as a sign of his truth. Therefore, it is a matter of great concern and it is extremely important to warn the world with great force.

It is necessary to elucidate the high status of the Holy Prophet *peace and blessings of Allah be on him*. It is crucial to draw attention to that light that transformed the extremely ignorant and uncivilized Arab people of that time into the most cultured and God-fearing people.

The Promised Messiah *peace be upon him* says: "A Messenger came into this world so that he could bestow ears to the deaf who are unable to hear not since today but for hundreds of years. Who is blind and who is deaf? The one who did not accept

Tauheed (Oneness of God), or the prophet who re-established the message of Tauheed in this world all over again. The one who transformed savages into humans and transformed humans to a civilized people i.e. established them at the true moderate level of refinement. And then, transformed them, from a mere state of being civilized to that of God-fearing people. That prophet, yes indeed, that master, the radiating sun of truthfulness on whose feet thousands of those rendered lifeless lying in the corruption of shirk and infidelity and falsehood and wickedness found life and practically demonstrated a picture of the Day of Resurrection (i.e. bringing the dead to life) unlike the boastful claims attributed to Jesus. The one who appeared in the land of Makkah and annihilated the darkness of shirk and idolatry. Yes, the world hailed that this indeed was the one who found the world in utter darkness and imparted it with such illumination that rendered sheer night to day." What state did the world find itself in before his advent and what did it become after him? This is not such a dilemma that entails a difficult response. If we do not adopt the path of deceitfulness, our conscience will impel to confer that before the advent of this excellent personality, the people of each and every nation of this world had forgotten the greatness of God and the eminence of God was attributed instead to stars and rocks and cosmic constellations and trees and creatures and mortal beings. And this futile creation was given the seat of this Glorious and Holy God. And it is the absolute verdict that if these mortals and creatures and trees and stars were indeed God, enumerated among whom is Jesus as well, then there was no need for such a Prophet. But if these things were not God, then the claim that our master Prophet Muhammad *peace and blessings of Allah be on him* made on the hills of Makkah is accompanied with a magnificent radiance. What was that claim? It was in reality that he stated: finding the world in extreme darkness of shirk, God send me to this world to eradicate this darkness. This was not a mere claim but in fact he lived this claim to its letter. If the superiority of a prophet can be established over all other prophets by the actions that have as an end to generate true compassion for humankind, then o people! Rise and bear testimony that there is no precedent in this attribute to the Prophet Muhammad *peace and blessings of Allah be on him* in this world. These blind worshippers of worldly things have not been able to discern the noble prophet *peace and blessings of Allah be on him* who demonstrated thousands of such instances of compassion. But now I see that the time has arrived that the virtuous prophet is identified. If you wish, not e down what I say that from now onwards, idol-worshipping will decline to the point where it will be abolished. Will man challenge the Divine? Will a trifling drop eradicate the Will of God? Will the machinations of mere mortal beings vanquish the designs of the Provident? O ye who hear me, pay heed, and those who can ponder, reflect and remember that truth will prevail and that which is the true light will indeed shine bright.

Therefore, this message is the message of Tauheed that we must deliver to all those who possess the faculty of understanding and nobility. We must resolve and aim higher to this end. The divine plans have started to transpire, and we are witnesses to this every day. To this end, it will be a tiny effort on our part, which will reap great rewards. In the end, I would like to aim at these loudmouths who attribute false accusations towards the person of Prophet Muhammad *peace and blessings of Allah be on him* the extract from the sayings of the Promised Messiah *peace be upon him*. He says: "The Muslim people are ever ready to sacrifice their lives for the honour of the Holy Prophet *peace and blessings of Allah be on him* and they prefer to embrace death over befriending those and strengthen their ties with those who busy themselves day and night in slandering the Holy Prophet *peace and blessings of Allah be on him*. And they insult him in their magazines and books and announcements. And talk about him in extremely nasty expressions. You should remember that such slanderers are not the well-wishers of their own nation because they lay thorns in their path. And I tell you the truth that it is indeed possible for us to befriend the snakes and wanderers of the wilderness and creatures of the jungle, but it is impossible for us to reconcile with those who do not refrain from spreading evil about the pure status of the messengers of God. They believe that victory lies in slander and abuse, but victory comes only from the Heavens." Insha Allah (God-willing) that victory will indeed materialize. Every Ahmadi should deliver this message to those involved in these activities and to others that the people who engage themselves in such slander are not their well wishers, nor of their nation, nor do they desire peace and harmony in the world. In fact, these are the ones who create disorder. Their aim is solely to spread anarchy and chaos in this world. May Allah protect the world from all kind of evil.

MAJLIS AMLA ANSARULLAH UK 2016

Syedna Hadhrat Khalifatul Masih V *May Allah be his Helper* has graciously approved the following as members of the Majlis Amla for Ansarullah UK. May Allah enable them to serve the cause of Islam Ahmadiyyat to the best of their abilities, Ameen.**Sadr Dr Ch Ijaz Ur Rehman**

Naib Sadr Awwal	Zaheer Ahmed Jatoi	**Naib Sadr Saffe**	
Naib Sadr	Rafiq Ahmad Javaid Ch.	**Doem**	Faheem Anwer
Naib Sadr	Dr Mansoor Ahmad Saqi	**Naib Sadr**	Khalid Mehmood
Muavin Sadr	Tommy Kallon	**Muavin Sadr**	Amir Anees
Muavin Sadr	Rafi Ahmad Bhatti		

Qaid Amoomi	M Mahmood Khan	**Qaid Isaar**	Fayyaz Ahmad Malhi
Addl Q Amoomi	Muzaffar Ahmed Chattha	**Addl Qaid Isaar**	Muzaffar Hussain
Qaid Tarbiyyat	Zaheer Khan	**Qaid Zehanat**	
Addl Q Tarbiyyat	Nadeem Ur Rehman	**Sehate Jismani**	Talat Waseem Raja
Qaid Tabligh	Shakil Ahmed Butt	**Qaid Nau Mubaeen**	Adil Zafar
Addl Q Tabligh	Abdul Wadood Khan	**Qaid Ishaat**	Munir Ahmad Raja
Addl Q Tabligh	Zia Ur Rehman	**Addl Q Ishaat**	Mohammad Ishaq Nasir
Qaid Taleem	Mubarak Cheema	**Zaeem-e-Ala Fazal Mosque**	Mehmood Ahmed
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Addl Q Maal	Mansoor Qamar	**Rukne Khasoosi**	Sir Iftikhar Ahmad Ayaz
Qaid Tajneed	Mahmood Ali Mirza	**Rukne Khasoosi**	Ch. Waseem Ahmed
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Regional Nazim **Tahir**	Mubashar Ahmad	Regional Nazim **Hertfordshire**	Usman Ahmed Ch.
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Regional Nazim **Middlesex**	Haider Hameed	Regional Nazim **Scotland**	Tahir Naseem Ahmed

COUSIN MARRIAGE – WHY? – WHY NOT?

By Dr. Lutf ur Rehman, Nashville, TN

Marriage between people with a common grandparent or between people who share another relatively recent ancestor is called cousin marriage. Such marriages range from being considered ideal and actively encouraged, to being uncommon but still legal, to be seen as incestuous and legally prohibited. Although now stigmatized in the Western world, they remain relatively common in the Middle East, where, in some countries such as Pakistan and Saudi Arabia, they account for over half of all marriages. Worldwide, over one in every ten marriages is between first and second cousins.

All religions and cultures place some restrictions while choosing marriage partners. In the Holy Scriptures of Islam, Judaism and Christianity, there is no prohibition on marrying your first or any cousin. The Old Testament contains several examples of married cousins. Two of the most famous are prominent in Genesis. Isaac was married to Rebekah, his first cousin once removed *(Genesis 24:12–15)*. First and second cousin marriages were then banned at the Council of Agde in AD 506. In the present day Roman Catholicism, all marriages more distant than first-cousin marriages are allowed.

Christianity: There are several explanations for the rise of Catholic cousin marriage prohibitions after the fall of Rome. One explanation is increasing Germanic influence on church policy. G.E. Howard states, "During the period preceding the Teutonic invasion, speaking broadly, the church adhered to Roman law and custom; thereafter those of the Germans ... were accepted." [1] On the other hand it has also been argued that the bans were a reaction against local Germanic customs of kindred marriage. [2] At least one Frankish King, Pepin the Short, apparently viewed close kin marriages among nobles as a threat to his power.[3] Whatever the reasons, written justifications for such bans had been advanced by St. Augustine by the fifth century. "It is very reasonable and just," he wrote, "that one man should not himself sustain many relationships, but that various relationships should be distributed among several, and thus serve to bind together the greatest number in the same social interests." [4] Taking a contrary view, Protestants writing after the Reformation tended to see the prohibitions and the dispensations needed to circumvent them as part of an undesirable church scheme to accrue wealth, or "lucre."

Islam: The Qur'an does not state that marriages between first cousins are forbidden. In Sura An-Nisa *(4:23–25)*, Allah mentioned the women who are forbidden for marriage: to quote the Qu'ran, "... Lawful to you are all beyond those mentioned, so that you may seek them with your wealth in honest wedlock..." The list of prohibited women does not include first or any cousin.

Muslims have practiced marriages between first cousins in non-prohibited countries since the time of Muhammad *peace and blessings of Allah be on him*. In a few countries the most common type is between paternal cousins.[5]

Holy Prophet *peace and blessings of Allah be on him* married two cousins. One was a first cousin, Zaynab bint Jahsh, *Allah be pleased with him* who was not only the daughter of one of his father's sisters but was also divorced from a marriage with Muhammad's *peace and blessings of Allah be on him* adopted son, Zayd ibn Haritha *Allah be pleased with him*. It was the issue of adoption and not cousinship that caused controversy due to the opposition of pre-Islamic Arab norms.[6]

Many of the immediate successors of Muhammad *peace and blessings of Allah be on him* also took a cousin as one of their wives. Hadhrat Umar *Allah be pleased*

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[1] Howard, G.E. (1904). A History of Matrimonial Institutions 1. Chicago: University of Chicago Press. p. 291

[2] Goody, Jack (1983). The Development of the Family and Marriage in Europe. Cambridge: Cambridge University Press. p. 59

[3] Gies, Joseph; Gies, Frances (1983). Marriage and the Family in the Middle Ages. New York: Harper and Row

[4] Ottenheimer, Martin (1996). "Chapter 5". Forbidden Relatives: The American Myth of Cousin Marriage. University of Illinois.

[5] Andrey Korotayev. "Parallel-Cousin (FBD) Marriage, Islamization, and Arabization." Ethnology, Vol. 39, No. 4, pp. 395–407

[6] Watt, Muhammad at Medina, p. 330

with him married his cousin Atikah bint Zayd ibn Amr ibn Nifayl,[7] while Hadhrat Ali *Allah be pleased with him* married Fatimah *Allah be pleased with her*, the daughter of his paternal first cousin Muhammad *peace and blessings of Allah be on him* and hence his first cousin once removed.[8]

Even though most Muslims practice cousin marriage now, two of the Sunni Muslim Madhhabs (schools, four in total) like Shafi'i (about 33% of Sunni Muslims) and Hanbali consider it Makruh (disliked), and there are three Ahadith that prefer marriage outside of the family but all of them are considered weak, even though some scholars like Ibn Qudamah and Al-Ghazali prefer marriage outside the family, because if a divorce happened between the couple the family bond will be weakened or broken.

Hinduism: Hindu Marriage Act bans all kinds of first cousin marriage, but permits them when allowed by local custom. North Indian Hindus treat all kinds of first cousin marriage as incest, but same is not the case with south Indian Hindus. Major Dharmaśāstra like Yājñavalkya and Manusm also ban cousin marriage. In Hinduism marriage within the same Gotra is prohibited. A Gotra is the group of descendants of a sage who lived in the remote past. Two persons in the same Gotra cannot marry even if they come from different linguistic areas. However, same-Gotra marriages have been legal under Indian civil law since the Hindu Marriage Act of 1955. Additionally, marriages within certain degrees of consanguinity are considered Sapinda and banned in Hinduism. Hindu lawgivers differ in the definition of Sapinda: at one extreme, according to some sources marriages are prohibited within seven generations on the father's side and five on the mother's side. In contrast, other sources allow cross cousins to marry, including first cross cousins. The Hindu Marriage Act prohibits marriage for five generations on the father's side and three on the mother's side, but allows cross-cousin marriage where it is permitted by custom.[9]

In the 18th and 19th Centuries, Hindu Kurmis of Chunar and Jaunpur are known to have been influenced by their Muslim neighbors and taken up extensively the custom of cousin marriage.[10]

In the Mahabharata, one of the two great Hindu Epics, Arjuna took as his fourth wife his first and cross cousin Subhadra, the sister of Krishna.

Buddhism does not proscribe any specific sexual practices, only ruling out "sexual misconduct" in the Five Precepts. **Zoroastrianism** allows cousin marriages. **Sikhism** largely follows the pattern of ban on the same clan marriages.

Social Aspects: It appears that in most societies cousin marriage is more common among those of low socioeconomic status, among the illiterate and uneducated, and in rural areas.[11] This may be due in part to the token or significantly reduced dowries and bride-wealth that exist in such marriages and also the much smaller pool of viable marriage candidates in rural areas. But some societies also report a high prevalence among land-owning families and the ruling elite: here the relevant consideration is thought to be keeping the family estate intact over generations.[12]

Anthropologists Robert Murphy and Leonard Kasdan describe preferential parallel cousin marriage as leading to social fission, in the sense that "feud and fission are not at all dysfunctional factors but are necessary to the persistence and viability of Bedoin society." Their thesis is the converse of Fredrik Barth's, who describes the fission as leading to the cousin marriage."[13] Per Murphy and Kasdan, the Arab system of parallel cousin marriage works against the creation of homogenous "bounded" and "corporate" kin groups and instead creates arrangements where every person is related by blood to a wide variety of people, with the degree of relationship falling off gradually as opposed to suddenly. Instead of corporate units, Arab society is described as having "agnatic sections," a kind of repeating fractal structure in which authority is normally weak at all levels but capable of being activated at the required level in times of war. They relate this to an old Arab proverb: "Myself against my brother; my brother and I against my cousin; my cousin, my brother and I against the outsider." In such a

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7 al-Bidayah wa al-Nihayah 6/352 by ibn Kathir

8 Nasr, Seyyed Hossein. "Ali". Encyclopædia Britannica Online. Encycloedia Britannica, Inc. Retrieved 2007-10-12

9 "Hindu Marriage Act, 1955". Government of Punjab: Department of Revenue, Rehabilitation and Disaster Management.

10 Christopher Bayly, Townsmen and Bazaars: North Indian Society in the Age of British Expansion, 1770, p. 49

11 Bittles, Alan H. (May 2001). A Background Summary of Consanguineous Marriage (Technical report). Edith Cowan University.

12 Bittles 1994, p. 567

13 Murphy, Robert F.; Kasdan, Leonard (Feb 1959). "The Structure of Parallel Cousin Marriage". American Anthropologist (Blackwell Publishing) 61 (1): 17–29.

society even the presence of a limited amount of cross-cousin marriage will not break the isolation of the kin group, for first cross cousins often end up being second parallel cousins." Instead of organizing horizontally through affinal ties, when large scale organization is necessary it is accomplished vertically, by reckoning distance from shared ancestors. This practice is said to possess advantages such as resilience and adaptability in the face of adversity.

A recent research study of 70 nations has found a statistically significant negative correlation between consanguineous kinship networks and democracy. The authors note that other factors, such as restricted genetic conditions, may also explain this relationship.[14] This follows a 2003 Steve Sailer essay published for *The American Conservative*, where he claimed that high rates of cousin marriage play an important role in discouraging political democracy. Sailer believes that because families practicing cousin marriage are more related to one another than otherwise, their feelings of family loyalty tend to be unusually intense, fostering nepotism.[15]

Biology and Science: Cousin marriage has genetic aspects that do not arise in the case of other marriage-related political and social issues like inter-racial marriage. This is because married couples that possess higher than normal consanguinity, shared identical DNA and genetic material, have an increased chance of sharing genes for recessive traits. The percentage of consanguinity between any two individuals decreases fourfold as the most recent common ancestor recedes one generation. First cousins have four times the consanguinity of second cousins, while first cousins once removed have half that of first cousins. Double first cousins have twice that of first cousins and are as related as half-siblings.

In April 2002, *the Journal of Genetic Counselling* released a report which estimated the average risk of birth defects in a child born of first cousins at 1.7–2.8% over an average base risk for non-cousin couples of 3%, or about the same as that of any woman over age 40.[16] In terms of mortality, a 1994 study found a mean excess pre-reproductive mortality rate of 4.4%,[17] while another study published in 2009 suggests the rate may be closer to 3.5%.[18] Put differently, first-cousin marriage entails a similar increased risk of birth defects and mortality as a woman faces when she gives birth at age 41 rather than at 30. Critics argue that banning first-cousin marriages would make as much sense as trying to ban childbearing by older women. (doctors regularly advise women to have children at younger ages and avoid pregnancy after 40 when the risk of birth defects is high)

In the year 2014, two studies from North India (Jammu and Kashmir), reported in PLoS ONE and American Journal of Human Biology providing the evidence for inbreeding depression on cognitive behaviour[19] and physical traits (height, weight and body mass index).

Although isolated cousin marriages may pose little risk, repeated consanguineous marriages within a group are more problematic. After repeated generations of cousin marriage the actual genetic relationship between two people is closer than the most immediate relationship would suggest. In Pakistan, where there has been cousin marriage for generations and the current rate may exceed 50%, one study estimated infant mortality at 12.7 % for married double first cousins, 7.9 % for first cousins, 9.2 % for first cousins once removed/double second cousins, 6.9 % for second cousins, and 5.1 %t among non-consanguineous progeny. Among double first cousin progeny, 41.2 % of pre reproductive deaths were associated with the expression of detrimental recessive genes, with equivalent values of 26.0, 14.9, and 8.1 % for first cousins, first cousins once removed/double second cousins, and second cousins respectively.[20]

Even in the absence of preferential consanguinity, alleles that are rare in large populations can randomly increase to high frequency in small

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14 Woodley, Michael A.; Edward Bell (2013). "Consanguinity as a Major Predictor of Levels of Democracy: A Study of 70 Nations". Journal of Cross-Cultural Psychology 44 (2): 263–280

15 Sailer, Steve (Jan 2003). McConnell, Scott, ed. "Cousin Marriage Conundrum". The American Conservative: 20–22

16 Connor, Steve (2008-12-24). "There's nothing wrong with cousins getting married, scientists say". The Independent (London).

17 Bittles, A.H.; Neel, J.V. (1994). "The costs of human inbreeding and their implications for variation at the DNA level". Nature Genetics 8 (2): 117–121

18 Kershaw, Sarah (November 26, 2009). "Shaking Off the Shame". The New York Times.

19 Fareed M, Afzal M. (2014) Estimating the inbreeding depression on cognitive behavior: A population based study of child cohort. PLoS ONE. 9(10):e109585.

20 Bittles, Alan H. (September 1994). "The Role and Significance of Consanguinity as a Demographic Variable". Population and Development Review (Population Council) 20 (3): 561–584.

groups within a few generations due to the founder effect and accelerated genetic drift in a breeding pool of restricted size. For example, because the entire Amish population is descended from only a few hundred 18th-century German-Swiss settlers, the average coefficient of inbreeding between two random Amish is higher than between two non-Amish second cousins.[21] First-cousin marriage is taboo among Amish but they still suffer from several rare genetic disorders. In Ohio's Geauga County, Amish make up only about 10 % of the population but represent half the special needs cases. In the case of one debilitating seizure disorder, the worldwide total of 12 cases, exclusively involve Amish sufferers. Similar disorders have been found in the Fundamentalist Church of Jesus Christ of Latter-Day Saints, who do allow first-cousin marriage and of wh0om 75 to 80 % are related to two 1830s founders.[22]

Studies into the effect of cousin marriage on polygenic traits and complex diseases of adulthood have often yielded contradictory results due to the rudimentary sampling strategies used. Both positive and negative associations have been reported for breast cancer and heart disease. Long-term studies conducted on the Dalmatian islands in the Adriatic Sea have indicated an increased association between inbreeding and a very wide range of common adulthood disorders, including hypertension, coronary heart disease, stroke, cancer, unipolar and bipolar depression, asthma, gout, peptic ulcer, and osteoporosis. However, these results may principally reflect village endogamy rather than consanguinity per se. Endogamy is marrying within a group and in this case the group was a village. The marital patterns of the Amish are also an example of endogamy.

A BBC report discussed Pakistanis in Britain, 55% of who marry a first cousin.[23] Given the high rate of such marriages, many children come from repeat generations of first-cousin marriages. The report states that these children are 13 times more likely than the general population to produce children with genetic disorders, and one in ten children of first-cousin marriages in Birmingham either dies in infancy or develops a serious disability. The BBC also states that Pakistani-Britons, who account for some 3% of all births in the UK, produce "just under a third" of all British children with genetic illnesses. Published studies show that mean perinatal mortality in the Pakistani community of 15.7 per thousand significantly exceeds that in the indigenous population and all other ethnic groups in Britain. Congenital anomalies account for 41 % of all British Pakistani infant deaths.[24]

Conclusion: The risk of genetic birth defects and other illnesses may be increased two fold in the marriage of two first cousins. (from a base line of about 3% to 6%). This risk decreases as the distance between the two partners in marriage increases. Second and third cousins are less risky. Inbreeding for generations increases the risk even among the distant relatives and most certainly among closer cousins much more than an occasional first cousin marriage.

There may be a higher social incentive for cousin marriage, such as better family support, less risk of marriage breakdown, preservation of family wealth, land or political power etc. In some circumstances there may be necessity due to a small social or religious group and less choice of marital partners. With these considerations, cousin marriage can still make sense for some, while others will try to avoid it. This may be the reason why none of the scriptures has outright banned cousin marriage keeping in view the varying circumstances of the people.

Even as prohibition of cousin marriage is not prescribed in the scriptures of any religion and many founders and holy men of these religions married their first or second cousins, later followers placed restrictions on such marriages. The permissions in the scriptures are not meant to be orders. These are permissions to address certain special circumstances.



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21 Hostetler, John Andrew (1993). Amish Society. Baltimore: Johns Hopkins University Press. ISBN 978-0-8018-4442-3.

22 Dougherty, John (Dec 29, 2005). "Forbidden Fruit". Phoenix New Times.

23Rowlatt, J, (2005) "The risks of cousin marriage", BBC Newsnight.

24 Bittles, Alan H. (September 1994). "The Role and Significance of Consanguinity as a Demographic Variable". Population and Development Review (Population Council) 20 (3): 561–584.

THE HOLY PROPHET MUHAMMAD ﷺ IN THE EYES OF NON-MUSLIMS

By Zia Shah *(Part 2)*

SIR WILLIAM MUIR

The following description of his person and character is taken from Sir William Muir (Life of Muhammad, pp. 510-13):

His form, though little above mean height, was stately and commanding. The depth of feeling in his dark black eyes, and the winning expression of a face otherwise attractive, gained the confidence and love of strangers, even at first sight. His features often un-bended into a smile full of grace and condescension. He was, says an admiring follower, the handsomest and bravest, the brightest faced and most generous of men. It was as though the sunlight beamed in his countenance. His gait has been likened to that of one descending a hill rapidly. When he made haste, it was with difficulty that one kept pace with him. He never turned, even if his mantle caught in a thorny bush; so that his attendants talked and laughed freely behind him secure of being unobserved.

Thorough and complete in all his actions, he took in hand no work without bringing it to a close. The same habit pervaded his manner in social intercourse. If he turned in a conversation towards a friend, he turned not partially, but with his full face and his whole body. In shaking hands, he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear. A patriarchal simplicity pervaded his life. His custom was to do everything for himself. If he gave alms he would place it with his own hands in that of the petitioner. He aided his wives in their household duties, mended his clothes, tied up the goats, and even cobbled his sandals. His ordinary dress was of plain white cotton stuff, made like his neighbours'. He never reclined at meals. Muhammad, with his wives, lived, as we have seen, in a row of low and homely cottages built of unbaked bricks, the apartments separated by walls of palm branches rudely daubed with mud, while curtains of leather, or of black haircloth, supplied the place of doors and windows. He was to all of easy access even as the river's bank to him that draweth water from it. Embassies and deputations were received with the utmost courtesy and consideration. In the issue of rescripts bearing on their representations, or in other matters of state, Muhammad displayed all the qualifications of an able and experienced ruler. What renders this, more strange, is that he was never known himself to write.

A remarkable feature was the urbanity and consideration with which Muhammad treated even the most insignificant of his followers. Modesty and kindliness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say, No, If unable to answer a petitioner in the affirmative, he preferred silence. He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favoured guest. If he met anyone rejoicing at success he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathised tenderly. Gentle and unbending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others, and was sedulously solicitous for the personal comfort of everyone about him. A kindly and benevolent disposition pervaded all those illustrations of his character. Muhammad was a faithful friend. He loved Abu Bakr with the close affection of a brother; Ali, with the fond partiality of a father. Zaid, the freedman, was so strongly attached by the kindness of the Prophet, that he preferred to remain at Makkah rather than return home with his own father. 'I will not leave thee,' he said, clinging to his patron, 'for thou hast been a father and mother to me.' The friendship of Muhammad survived the death of Zaid, and his son Usama was treated by him with distinguished favour for the father's sake. Uthman and Umar were also the objects of a special attachment; and the enthusiasm with which, at Hudaibiyya, the Prophet entered into the Pledge of the Tree and swore that he would defend his beleaguered son in law even to the death, was a signal proof of faithful friendship. Numerous other instances of Muhammad's ardent and unwavering regard might be adduced. His affections were in no

instance misplaced; they were ever reciprocated by a warm and self-sacrificing love.

In the exercise of a power absolutely dictatorial, Muhammad was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims. The long and obstinate struggle against his pretentions maintained by the inhabitants of Makkah might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But Muhammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration. Not less marked was the forbearance shown to Abdullah and the disaffected citizens of Madinah, who for so many years persistently thwarted his designs and resisted his authority, nor the clemency with which he received submissive advances of tribes that before had been the most hostile, even in the hour of victory.

Again he wrote: It is strongly corroborative of Muhammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his own household who, intimately acquainted with his private life could not fail otherwise to have detected those discrepancies which even more or less exist between the profession of the hypocritical deceiver abroad and his actions at home".

SIR JOHN GLUBB

Talking about the revelations and dreams of Hadhrat Muhammadsaw he writes:

Whatever opinion the reader may form when he reaches the end of this book, it is difficult to deny that the call of Muhammad seems to bear a striking resemblance to innumerable other accounts of similar visions, both in the Old and New Testaments, and in the experience of Christian saints, possibly also of Hindus and devotees of other religions. Such visions, moreover, have often marked the beginnings of lives of great sanctity and of heroic virtue.

To attribute such phenomena to self-delusion scarcely seems an adequate explanation, for they have been experienced by many persons divided from one another by thousands of years of time and by thousands of miles of distance, who cannot conceivably have even heard of each other. Yet the accounts which they give of their visions seem to bear an extraordinary likeness to one another. It scarcely appears reasonable to suggest that all these visionaries "imagined" such strikingly similar experiences, although they were quite ignorant of each other's existence.

Talking about the migration of the companions of the Holy Prophet Muhammad, may peace be upon him, to Abyssinia while the prophet himself was in Makkah, he writes:

The list seems to have included very nearly all the persons who had accepted Islam and the Messenger of God must have remained with a much reduced group of adherents, among the generally hostile inhabitants of Makkah, a situation which proves him to have possessed a considerable degree of moral courage and conviction.

Talking about Muhammad's migration from Makkah to Madinah, when he had to escape like a fugitive whose life was in great danger, he writes:

When the fugitives had whispered goodbye to Abu Bakr's son and daughter outside the cave on Mount Thaur and the camels had padded silently away into the darkness beneath the sharp Arabian stars, the curtain rose on one of the greatest dramas of human history. How little did Caesar or Chosroes, surrounded by their great armies and engaged in a long and bitter war for world supremacy (as they thought), realise that four ragged Arabs riding silently through the bare mountains of the Hejaz were about to inaugurate a movement which would put an end to both their great imperial dominions.

MONTGOMERY WATT

W. Montgomery Watt, the well-known Orientalist has said the following about his personality in general (Muhammad at Madinah pp 334-5):

We may distinguish three great gifts Muhammad had, each of which was indispensable to his total achievement. First, there is what may be called his gift as a seer. Through him or on the orthodox Muslim view, through the revelations made through him the Arab world was given an ideological framework within which the resolution of its social tensions became possible. The provision of such a framework involved both insight into the fundamental causes of the social

malaise of the time, and the genius to express this insight in a form which would stir the hearer to the depths of his being.

Secondly, there is Muhammad's wisdom as a statesman. The conceptual structure found in the Quran was merely a framework. The framework had to support a building of concrete policies and concrete institutions. In the course of this book, much has been said of Muhammad's far sighted political strategy and his social reforms. His wisdom in these matters is shown by the rapid expansion of a small state to a world empire, and by the adaption of his social institutions to many different environments and their continuance for thirteen centuries.

Thirdly, there is his skill and tact as an administrator and his wisdom in the choice of men to whom to delegate administrative details. Sound institutions and a sound policy will not go far if the execution of affairs is faulty and fumbling. When Muhammad died, the state he had founded was a going concern, able to withstand the shock of his removal and, once it had recovered from this shock, it expanded at prodigious speed.

The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam.

Such is a testimony of a biographer who was not favourably disposed towards the Holy Prophet.

WILL DURANT

Talking about the immense influence of Muhammad on world history he wrote:

In the year 565 Justinian died, master of a great empire. Five years later Muhammad was born into a poor family in a country three quarters desert, sparsely peopled by nomad tribes whose total wealth could hardly have furnished the sanctuary of St. Sophia. No one in those years would have dreamed that within a century these nomads would conquer half of Byzantine Asia, all Persia and Egypt, most of North Africa, and be on their way to Spain. The explosion of the Arabian Peninsula into the conquest and conversion of half the Mediterranean world is the most extraordinary phenomenon in medieval history.

KAREN ARMSTRONG

A modern research scholar of Islam, Karen Armstrong, wrote in her book:

Muhammad had to start virtually from scratch and work his way towards the radical monotheistic spirituality of his own. When he began his mission, a dispassionate observer would not have given him a chance. The Arabs, he might have objected, were just not ready for monotheism: they were not sufficiently developed for this sophisticated vision. In fact, to attempt to introduce it on a large scale in this violent, terrifying society could be extremely dangerous and Muhammad would be lucky to escape with his life.

Indeed, Muhammad was frequently in deadly peril and his survival was a near-miracle. But he did succeed. By the end of his life he had laid an axe to the root of the chronic cycle tribal violence that afflicted the region and paganism was no longer a going concern. The Arabs were ready to embark on a new phase of their history. (Muhammad - A Biography of the Prophet page 53-54)

Finally it was the West, not Islam, which forbade the open discussion of religious matters. At the time of the Crusades, Europe seemed obsessed by a craving for intellectual conformity and punished its deviants with a zeal that has been unique in the history of religion. The witch-hunts of the inquisitors and the persecution of Protestants by the Catholics and vice versa were inspired by abtruse theoligical opinions which in both Judaism and Islam were seen as private and optional matters. Neither Judaism nor Islam share the Christian conception of heresy, which raises human ideas about the divine to an unacceptably high level and almost makes them a form of idolatry. The period of the Crusades, when the fictional Mahound was established, was also a time of the great strain and denial in Europe. This is graphically expressed in the phobia about Islam. (Muhammad: A Biography of the Prophet, page 27).



Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK. All Ansar are requested to be a part of this blessed project. JazakAllah

بسم اللہ الرحمن الرحیم

Tabligh Newsletter

Majlis Ansarullah UK

November - December 2015

Baitul Futuh Region

Tabligh activities- Nov & Dec, 2015.

Seven Majalis contributed to Tabligh activities wherein 78 Ansãr brothers participated. These comprise of Visit to 2 allocated villages and 14 Tabligh Stalls in Villages/Cities. The number of visitors attended these stalls was 182.

Diverse 4245 leaflets and "Season Greeting Cards" were distributed door-to-door and to the visitors at Stalls. In addition, the books "Life of Muhammad ﷺ, 11 Nos. and "World Crisis & The Pathway to Peace", 114 Nos. were given away.



Poppy Appeal Collection - Baitul Futuh Region

Majlis Sutton

Tabligh Stall at "Pakistan Expo" Holiday Inn, London - November 15, 2015.

For the first time, Majlis organized a Tabligh stall at a trade event "Pakistan Expo UK & Europe" held at Holiday Inn, London. Around 1,000 visiting guests picked the books, "Life of Muhammad", 60 Nos., "World Crisis and The Pathway to Peace", 70 Nos. along with other assorted leaflets.

Due to blasphemy law and the complete ban on Jama'at literature in Pakistan, the organisers of event "Pakistan Expo UK& Europe" showed some apprehensions to allow us to set up a stall at their exhibition. They somehow granted us permission but wanted our stall to be a low key affair, as it might upset some visitors as per their concern.



Stall at "Pakistan Expo Europe &UK" in Central London

But by the grace of Allah, the stall happened to be very prominent being close to the entrance which attracted many visitors. The books, "Life of Muhammad ﷺ" & "World Crisis and The Pathway to Peace" were presented in Gift Wrap as per organisers' requirements. Within a very short span of time, our stock of the gift wraps depleted. The guests openly desired more books & literature delighting manner and they were enlightened about the true teachings of Islam Aḥmadiyyat. In fact, some religious minded muslims/clergymen acknowledged that they had an entirely different picture of Aḥmadiyyat. To deal effectively with female/children visitors, one Nasir arranged female members of his family to join him at the stall. Notably the visiting females/children showed a great deal of interest. A TV anchor of SAMA TV interviewed us at the stall also.

Majlis Kingston

مورخہ 5 نومبر 2015 بروز اتوار دعوت ریسٹورنٹ ہال میں انٹرنیشنل عالمی مشاعرہ منعقد ہوا۔ اِس مشاعرہ میں پاکستان کے نامور ادیب، ٹیلیوژن کے اینکر حضرات اور شعراء نے شرکت کی۔ اس موقع پر دو انصار مکرم رفیق عارف صاحب اور مکرم سلیم بھٹی صاحب نے غیر از جماعت حاضرین میں گھل مل کر تبلیغی گفتگو کی اور جماعتی لٹریچر خوبصورت کاغذ میں پیکٹ بنا کر تقسیم کیا۔

مورخہ 21 دسمبر 2015 بروز ہفتہ ویمبلے میں نواب ہوٹل میں ایک چیریٹی ڈنر کا اہتمام کیا گیا جس میں مختلف پاکستانی ٹیلیویژنز کے مشہور اینکر حضرات نے شرکت کی جس میں پاکستان کرکٹ ٹیم کے کھلاڑی یوسف یوحنا جو کہ مسلمان ہونے کے بعد محمد یوسف کہلاتے ہیں، موجود تھے۔ محمد یوسف صاحب کو جب احمدیت کے بارے میں بتایا گیا تو انہوں نے لاعلمی کا اظہار کرتے ہوئے جماعتی کتب کے مطالعہ کا وعدہ کیا۔ اِسی طرح وسیم بادامی صاحب جن کو احمدیت کے بارے میں علم بھی تھا اور اِنہوں نے احمدیوں کو پاکستان میں بنیادی حقوق بحال کیے جانے کے بارے میں اچھے خیالات کا اظہار کیا۔ اس موقع پر تمام حاضرین کو احمدیت کا پیغام پہنچانے کے ساتھ ساتھ جماعتی لٹریچر تقسیم کیا گیا۔



Poppy Appeal funds collection - Majlis Surbiton

Majlis Merton Park

Merton Abbey Primary School کے ہیڈ ماسٹر صاحب نے زعیم صاحب سے رابطہ قائم کیا اور اس خواہش کا اظہار کیا کہ ان کے اسکول کی اسمبلی کے دوران بچوں کو اسلامی تہوار عید کے بارے میں معلومات فراہم کی جائیں۔ اس سلسلہ میں مورخہ 21 ستمبر 2015 کو مولانا منصور احمد کلارک صاحب نے وہاں جا کر عیدین کے بارے میں معلومات فراہم کیں، بعدہ اساتذہ کو جماعتی کتب بھی تحفتاً پیش کی گئیں۔



Head Teacher Michael Bradley with Maulana Mansoor Clark


A view of the Merton Abbey Primary School assembly

Send your reports, suggestions & comments to:

tabligh@ansar.org.uk

London Region

Tabligh activities- Nov & Dec, 2015.

Eight Majalis carried out Tabligh activities wherein 172 Ansãr participated. These comprise of visit to 6 allocated villages and 20 Tabligh Stalls in Villages/Cities.
250 visitors came at the stalls.



Poppy Appeal Collection - London Region



Poppy Appeal Collection - London Region

Diverse 304 leaflets and "Season Greeting Cards" were distributed door-to-door and to the visitors at Stalls. In addition, the books "Life of Muhammad ﷺ, 21 Nos. and "World Crisis and the Pathway to Peace", 341 Nos. were given away.

Baitul Noor Region

Tabligh activities- Nov & Dec, 2015.

Five Majalis carried out Tabligh activities wherein 18 Ansãr participated. These comprise of organizing 2 Tabligh Stalls which were visited by 13 guests.

Diverse 667 leaflets and "Season Greeting Cards" were distributed door-to-door and to the visitors at Stalls. In addition, the books "Life of Muhammad ﷺ, 11 Nos. and "World Crisis and the Pathway to Peace", 22 Nos. were given away.

Majlis Tooting

Tabligh Stall at Peace Conference - November 22, 2015.

Majlis Tooting organised a Tabligh Stall at "Peace Conference" which drew the attention of many participants.

Village stall - December 19, 2015.

A Tabligh stall was managed in the village which proved to be successful. A non-Muslim couple came to the stall and shared their experience at charity event organised by the Ahmadiyya community and picked up "Peace-Loyalty-Respect" leaflet. They appreciated efforts of Jama'at to create peace in the society. They admired the leafletting at stalls as it helps break the ice being a quick and easy way to pass on the message to others.

Another non-Muslim couple discussed the ongoing global situation in detail. They were of the opinion that Muslims were unfairly blamed for the acts of a few extremists. The gentleman informed that he grew up in the seventies when the IRA were committing

terrorism in the name of Christianity but then only the terrorists were blamed and not the whole Irish community. He said that today if any terrorist act was committed by some Muslim extremists anywhere in the world, the whole Muslim community is unfairly suspicioned. They collected "Life of Muhammad ﷺ", Season's Greeting Card and "Peace-Loyalty-Respect" leaflet and appreciated our efforts in spreading the message of peace.



A visitor being presented sweets on New Year

A lady while visiting our stall said that she understood very well that Islam was a religion of peace and not terrorism. She was delighted on the efforts Jama'at in creating peace among communities.

A Muslim gentleman upon receiving "Season's Greeting Card" at his doorstep showed his satisfaction being a good gesture to create harmony among Muslims & other communities.

Visit at Care Home

Majlis Tooting arranged a goodwill visit to the Care Home and presented gifts for the inmates on behalf of Ahmadiyya community.



Poppy Appeal collection - Majlis Tooting Broadway

Majlis actively participated in the countrywide Poppy Appeal fund raising drive



A view of the audience at "Peace Conference"



Care Home staff with Ansār - Majlis Tooting

 Majlis Peckham

Majlis actively participated in the countrywide Poppy Appeal fund raising drive.



Poppy Appeal Drive - Majlis Peckham



Tabligh Stall - Majlis Peckham

Majlis Mitcham

Visit to Cumberland Nursing Home

Majlis Mitchem organized on 21/12/2015 a goodwill gesture visit to Cumberland Nursing Home. 53 elderly people living there along with 15 staff members at Nursing Home were presented with Gift Packs. They held two sittings, one with a Nigerian and the other with 2 Indians.



Group photo with care home workers - Majlis Mitcham Park



Gift presentation at Nursing Home - Majlis Mitcham Park

Majlis Balham

Eid Party organised - December 2015



Eid Party organised - Majlis Balham



Poppy Appeal collection - Majlis Balham

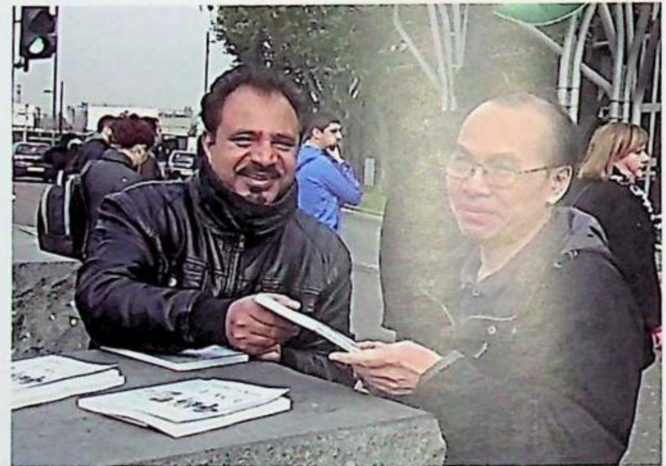
LOVE FOR ALL HATRED FOR NONE


Eid Party - Majlis Upper Mitcham


Tabligh Stall at Westfield Shopping Centre



Poppy Appeal Collection - Majlis Upper Mitcham


Tabligh Stall - Majlis Redbridge South

East Region

Tabligh activities- Nov & Dec, 2015.

Two Majalis made Tabligh activities wherein 172 Ansār participated. These comprise of organizing 3 Tabligh Stalls which were visited by 39 guests.




Door to door distribution of seasonal greeting cards

Islamabad Region

Majlis Aldershot

Peace Evening at Church.

A delegation of Ansar from Majlis Aldershot met with Reverend Michael Hopkins, Minister of Farnham & Elstead, United Reform Church to arrange a session on Peace which was agreed.

At the onset of the session,Revd. Michael Hopkins, welcomed the audience and formal address was made by Dr Rizwanullah Khan.

Revd Hopkins then mentioned the commonest matters between the theology of Christianity and Islam and by referring to motto of Jama'at; he said that "Love for All and Hatred for None" is the same teachings what the Jesus brought.

The event presented a very harmonious environment for both the communities and it was reported in the local newspapers, "The News Aldershot", The News Farnham" and "The News Farnborough" on 15th & 16th of December, 2015.



Service unites faiths in spirit of peace

NEWS & MAIL

Advertising Christmas deadlines

Wed 23rd Dec - 21st Dec 4pm

Wed 30th Dec - 23rd Dec 5pm

Wed 6th Jan - 4th Jan 4pm

Image of the local News paper reporting this event

LOVE FOR ALL HATRED FOR NONE



A friendly exchange of views

Cheque Presentation & Interfaith Conference - November 19, 2015.

Islamabad Region presented a cheque to the Mayor of Basingstoke for Dean Borough's charity appeal. The Council organised an Interfaith Dinner in Carnival Community Hall Basingstoke.



A view of "Inter Faith Dinner"

Interfaith Conference

Islamabad Region organized an interfaith conference at St. Joseph Catholic Church of Basingstoke.



Father Mark being presented our literature

Father Mark Hogan began the conference with an introduction to the Ahmadiyya Muslim Community and mentioned its efforts to build social cohesion within various members of the community through charity work. He also shared the teachings of Christianity to save the world from devastation. Later, there was an opportunity to say a few words about solutions to the problems the world is facing in light of Huzoor's address at Capitol Hill. It was also highlighted how the Ahmadiyya Muslim Association was combating radicalisation through its motto “Love for all, Hatred for none”.


A group photo of the guests with the host

Members of the conference were later encouraged to have general discussion with our delegation at tea. Jama'at members satisfactorily answered all the questions and invited everyone to visit Baitul Futuh Mosque, London.


Presenting Seasons Greeting to President Buddhist Community UK

Majlis Ansarullah Aldershot arranged a goodwill visit to Mr & Mrs Kaji (President Budhist Community & Representatives of Dalai Lama in UK) and Mr Karohar, Vice President. Season's Greeting Cards and sweets from Ansarullah UK were preented to them and in return, our delegation was honoured us with their holy clothes (yellow).

Midlands Region


Meeting with some Asian Christians - Majlis Burton


Discussion with the attendees of the service

South West Region

Tabligh activities- Nov & Dec, 2015.

Two Majalis managed Tabligh activities wherein 5 Ansãr participated.

Diverse 800 leaflets and “Season's Greeting Cards” were distributed door-to-door and to the visitors at Stalls. In addition, the books “Life of Muhammad ﷺ, 2 Nos. and “World Crisis and the Pathway to Peace”, 4 Nos. were given away.

Majlis Cardiff

Stop the CrISIS Event - December 15,2015.

Jama'at Cardiff in collaboration with Majlis Ansarullah arranged a Tabligh event "Stop the Crisis" tabligh at The Park Inn Hotel.


A visitor at the Exhibition

It consisted of an exhibition of the Holy Quran and various Jama'at literatures. 21 guests attended the event and expressed their appreciation on our efforts for peace. One of the participants said:

"I had already read the book 'Life of Muhammad'. It is really nice and you should carry on distributing positive literature to change the disastrous thinking and make people optimistic."

Season's Greeting Cards - December 13, 2015.

Majlis Cardiff distributed 1500 Season's Greeting Cards

One lady said "I am very pleased to read this message "Love for all, hatred for none". I think this is the right effort to promote peace.

Another man said "I am happy to receive this message. Please keep it up."

One Mr. Andrew emailed "We received your lovely card through the door. As an agnostic and a Buddhist, we are really pleased to see what you are doing and emphasizing peace and love amongst all this time of year. Our very best wishes to Cardiff's Ahmadis".


Poppy Appeal Collections in Cardiff - with a Navy officer


At the Poppy appeal office - Cardiff

Mrs. Collette emailed "I just wanted to say a big thank you for your season's greetings. I thought it was a lovely sentiment for you to send a season's greetings card. What wonderful people. I have shared it on Face book to send love and happiness to all. My self my husband and son wish you a happy 2016 and would like to thank you again for your kind greeting card".

Majlis Ansarullah Cardiff arranged distribution of 2300 Nos. Season's Greeting Cards. 10 Ansar joined the drive. In response, the greeting cards were also received with good remarks.

LOVE FOR ALL HATRED FOR NONE

North West Region

Tabligh activities- Nov & Dec, 2015.

Six Majalis managed Tabligh activities wherein 32 Ansãr participated. Out of allocated villages, 6 were visited and 3 Tabligh stalls organized where 35 Ansar participated.

Diverse 3700 leaflets and "Season's Greeting Cards" were distributed door-to-door and to the visitors at Stalls. In addition, the books "Life of Muhammad ﷺ, 6 Nos. and "World Crisis and the Pathway to Peace", 227 Nos. were given away.



Stockport & Manchester South

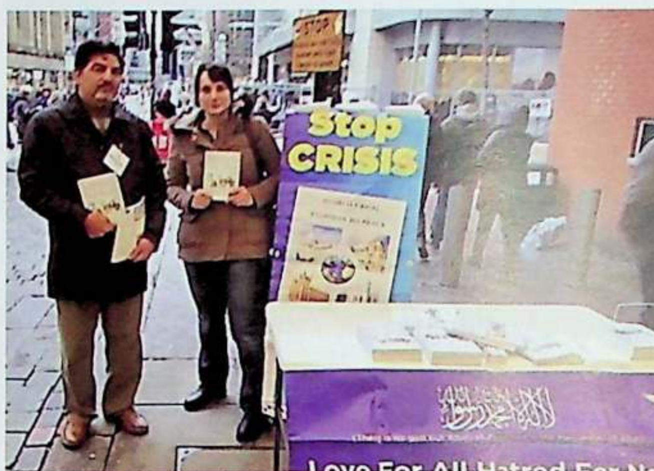


MP Rebecca Longbaily with Nazim Aala

Visit: >>>

www.ansar.org.uk


Poppy Appeal Collections - Majlis of NW Region



Tabligh Stall - Majlis Manchester West



Books display at British Heart Foundation Shop. Manchester North West Region.

North East Region

Library Exhibition at Middlesbrough on 17 November 2015



Qur'an Exhibition



Books display



Library Exhibition at Middlesbrough

South Region

Tabligh activities- Nov & Dec, 2015.

Five Majalis managed Tabligh activities wherein 12 Ansãr participated. 9 Tabligh stalls organized where 26 Ansar participated.

Diverse 272 leaflets and "Season's Greeting Cards" were distributed door-to-door and to the visitors at Stalls.

Scotland Region



Tabligh Stall - Majlis Glasgow

Send your reports, suggestions & comments to:

tabligh@ansar.org.uk

Tree Plantation

On 22nd November 2015 Majlis Ansarullah UK held its fourth consecutive yearly event with the cooperation of "Woodland Trust St. Albans".

One hundred and twenty Ansãr brothers from London, Baitul Futuh, Baitul Noor, South, Islamabad and Hertfordshire Regions participated and planted 5800 plants. At the end of the event, Zohar and Ansãr prayers were performed in congregation.



Book "Life of Muhammad ﷺ" distribution report for the year 2015.



This report of the Google is the image, showing the no. of downloads around the world, of this book during the year 2015.

Distribution by the Majlis / Regions.

After the incidence of France, Majlis Ansarullah UK decided to distribute these books free of cost. For this purpose **1719** Tabligh stalls were set up throughout the UK. On these stalls **49657** books of "Life of Muhammad ﷺ" and 35720 books of "World Crisis and the Pathway to Peace" were distributed. All Regions participated wholeheartedly. All Ansãr were advised to recite "Darood" during these activities. Generally, this peaceful activity was appreciated by majority of people.

ukmuslimsforpeace.com

#STOPTHE CRISIS

World Crisis and The Pathway to Peace

The Present World Crisis and Solutions

WORLD CRISIS AND THE PATHWAY TO PEACE

Feedback & Comments

A compilation of historical speeches given at various global landmarks by His Holiness

Tabligh Newsletter Team

Incharge	Shakil Ahmad Butt	Qaid Tabligh
Design & Setup	Munir Ahmad Raja	Addl. Qaid
Moavneen	Afzal Rabbani, Ayub Nadeem Khan, Rana Abdul Wadood, Rafiq Ahmad	